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668 the better to convince them of this, he feigned
754 to imagine that the bits of buried gnatoo, &c.
634 must have been hidden there by some dogs in
661 their play: by expressing himself in this way, he was in hopes of emboldening the conspirators to proceed with less caution in their plan, under the idea that he was off his guard. All this precaution, however, and studied policy, were unnecessary, as no signs of conspiracy became evident, and, perhaps, no conspiracy existed.
712 In the mean time, the building and fortifying the garrison with extra ditches went on with dispatch, and, in a short time, was completed to the perfect satisfaction of Finow.

486 Shortly after the fortress was finished, a canoe
628 arrived from the Hapai islands with Tonga-
634 mana, a chief of the line of Tooitonga, who
651 came from Toobó Toa, with a request to know
643 how the *inachi* * was to be sent to Tooitonga, seeing that Finow had declared that no communication whatever was to be kept up with Ha-
[292] pai. As all on board were habited in mats,
[301] with leaves of the ifi tree round their necks, as a token of submission, and that they came upon
486 a religious duty, they were permitted to land.
628 After having presented cava to several conse-
634 crated houses, they came before Finow, and
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* The annual tribute of the first fruits of each island, to Tooitonga.

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presented some to him, and then opened to him the subject of their mission, stating that they came with a request from Toobó Toa, that he would grant him permission to present himself at Vavaoo, to pay his last respects to the memory of the late king, by performing the usual ceremonies at his grave; hoping that, although Finow seemed determined to cut off all communication with the Hapai islands, that still he would not carry his decree to such an extent as to form an insuperable bar to the performance of a religious duty, for that he (Toobó Toa) wished to take his last farewell of a great chief, who, while living, he so highly esteemed, and whose memory he had now so much reason to respect. After Finow had heard the subject of the embassy, he said, in reply, that he should consult his chiefs and matabooles as to what measures he ought to take, and would return a definitive answer as soon as possible. Tongamana and his party then rose up and went down to the beach, where their canoe was, and passed the night in the canoe-house.

Immediately after they had departed, Finow held a council with his chiefs and matabooles, the result of which was, that Toobó Toa should be allowed to send the *inachi*, provided Tongamana's canoe only was sent, and that this particular canoe should be allowed to come on any

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486 628 634 651 [765] after occasion, upon condition that there were no more men on board than should be sufficient to constitute a crew; or, if he encroached upon this law, the canoe was never to be allowed to come again: but the question regarding Toobó Toa's coming was reserved for a future opportunity. This resolution was made, partly from religious motives, and partly to shew the Hapai people that they entertained no fears of them, but chiefly, perhaps, to demonstrate to Toobó Toa, how well provided and well armed they were against all attacks from a foreign enemy.

The following morning, at cava, this resolution respecting the celebration of the *inachi*, on the part of the Hapai people, was communicated to Tonga-mana, upon which he departed immediately, on his return to the Hapai islands. As soon as Toobó Toa heard the permission granted by Finow, he ordered the tributes from the different islands (intended for the *inachi*) to be collected together, and put on board [643] Tonga-mana's canoe. At the same time, the inhabitants of Tofooa, an island belonging to Tooitonga, eager to send their tribute for the *inachi*, also dispatched a canoe to accompany that of Toobó Toa; and although this was contrary to Finow's strict injunction (that only Tonga-mana's canoe should come on this expedition), still they flattered themselves that,

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at it was a canoe from Tooitonga's own island, it would be overlooked. But in this they were mistaken, for no sooner did the people of Vavaoo (so jealous were they of any apparent encroachment on their liberties) perceive that two canoes, instead of one, were coming to their shores, than they raised a great clamour, contending that the Hapai people had a mind to be treacherous; that, under the mask of religion, they were coming as spies; and, making these complaints to Finow, they called loudly for orders against such a proceeding, and insisted that one of the canoes should be sent back before the other should be allowed to land.

Finow, seeing the conduct of the Hapai people, and hearing the complaints of his own, immediately gave orders that Tooitonga's canoe should be instantly sent away, else neither of them should be allowed to land. Perceiving, however, afterwards, that Tooitonga's canoe was laden with part of the tribute, and as it would have been sacrilegious to have sent back any portion of what was intended for the *inachi*, he ordered it to be landed, and the canoe, with all its men, who, by the by, were choice warriors, to be sent back immediately, without being allowed to set foot on shore. On this occasion, Finow, reflecting how easy it would be for any of the Vavaoo people who chose to

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leave the island on this occasion, and that Tooitonga's canoe would readily receive them, because the law which he had previously made extended not to this canoe, but only (according to the manner in which it was expressed), to that of Tonga-mana; reflecting on this, and seeing no way to prevent the evil, he openly proclaimed to the people, that if any wished to go and reside at Hapai, they had the opportunity of going in Tooitonga's canoe, but that they would not be permitted to return to Vavaoo. No one, however, thought proper to leave the island.

After the ceremony of *inachi*, the canoe of Tonga-mana was sent away with permission to bring Toobo Toa, and any of his chiefs that thought proper to come, even although they filled more than one canoe, provided they only staid one day at Vavaoo, just to perform the ceremonies at the grave of the late How. For the king began now to consider that it would be bad policy to impose too many restrictions on the admission of the Hapai people, as it would indicate want of strength, and a certain degree of apprehension; and on the other hand, as the fortress was very strong, and able to resist almost any adverse force, he had not so much occasion to be under alarm.

[103] In the mean time Finow dispatched several

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small canoes to the outer islands of Hafooloo How*, to watch the arrival of Toobo Toa, and to return with immediate notice of this event to Vavaoo, which they did as soon as they saw three canoes which hove in sight. The notice being given to Finow, he sent back several of his own canoes to meet those of Toobó Toa, with orders that the Hapai canoes should not be allowed to advance farther than the neighbouring islands, but that they should bring Toobó Toa and his party along with them up the creek to Felletoa, in the Vavaoo canoes. This was accordingly done, and Toobo Toa, and about sixty of his warriors, were landed near the fortress. They were all dressed in mats; their heads were shaven, and the leaves of the *ifi* tree were round their necks, according to the custom at burials. They were followed by several boys bearing a few spears, arrows, and clubs. They proceeded immediately to the grave of the late How, and after having sat before it a little time, with their heads bowed down, Toobo Toa arose, and taking a sharp club from one of the boys, inflicted several very severe wounds on his own head, calling out to the deceased to witness this proof of his love and fidelity, and declaring aloud that his

* The name given to Vavaoo and all its surrounding little islands.

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themselves, ever willing to fall into measures that greatly promote their interest, notwithstanding a few religious scruples, very soon came to be of the same opinion too.

As soon as Finow had come to this determination,[A] and to that of shutting up all communication with the Hapai people, it became necessary to acquaint Tongamana, at his next arrival, with this new regulation, and to forbid him ever to return to Vavaoo again. In the mean time, however, as Finow had promised Tooi Bolotoo that his daughter (Mr. Mariner's adopted mother) should be allowed to proceed to him at the Hapais, she was ordered to get herself and attendants ready to accompany Tongamana on his way back. Now it happened this person had a great number of female attendants, many of whom were some of the handsomest women at Vavaoo; and, as the leave granted to her to depart was equally a licence for the departure of her attendants, Finow became apprehensive that the alienation of so many fine women from the country would occasion considerable discontent among his young men, and would perhaps tempt some of them to take the same step. He sent, however, for Máfi Hábe, and told her, that, with her leave, he would contrive some means to keep back her women, whose departure might occasion so much disturbance: in

A [to have no more Tui Tongas--Analyst]

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this intention she perfectly coincided, as she should have little use for them hereafter, in the retired life she meant to lead with her father, —two favourite attendants, however, excepted, whom she begged to take with her. Matters being so far agreed on, Finow, to avoid the appearance of injustice on his part, gave Mr. Mariner instructions how to act, with a view to bring about his object, as if it were a thought and impulse of his own. Accordingly, when Tongamana's canoe was ready to depart, and every one in it, save Máfi Hábe and her attendants, she was carried on board, and her two favourite attendants immediately followed: at this moment, when the rest of the women were about to proceed into the canoe, Mr. Mariner, who had purposely stationed himself close at hand with his musket, seized hold of the foremost, and threw her into the water, and forbad the rest to follow, at the peril of being shot. He then called out to Finow's attendants, who were purposely seated on the beach, to come to his assistance, pretending to express his wonder at their folly, in permitting those women to leave them, for whose protection they had often hazarded their lives in battle: upon this (as had been previously concerted) they ran forward, and effectually prevented any of them from departing. At this moment, while their lamenta-

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tions rent the air, Finow came down to the beach; and enquiring the cause of this disturbance, they told him that Togi (Mr. Mariner) had used violent measures to prevent their accompanying their beloved mistress, and that the young chiefs had cruelly assisted him. One of these chiefs (Talo) then addressed Finow:—

"We have all agreed to lose our lives rather "than suffer these women, for whom we have "so often fought, to take leave of us for ever. "It is probable that we shall soon be invaded "by the people of Hapai: and are we to suffer "some of the finest of our women to go over to "the men who will shortly become our enemies? "Those women, the sight and recollection of "whom have so often cheered our hearts in the "time of danger, and enabled us to meet the "bravest and fiercest enemies, and to put them "to the rout? If our women are to be sent "away, in the name of the gods, send away "also the guns, the powder, and all our spears, "our clubs, our bows and arrows, and every "weapon of defence: with the departure of the "women our wish to live departs also, for then "we shall have nothing left worth protecting, "and, having no motive to defend ourselves, it "matters little how we die."

Finow upon this was obliged to explain to Tongamana the necessity of yielding to the sen-

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timents of these young chiefs, to prevent the discontent and disturbance which might otherwise take place. The canoe was now ordered to leave Vavaoo for the last time, and never more to return, for if she or any other canoe should again make her appearance from Hapai, her approach would be considered hostile, and proper measures would accordingly be adopted. At this moment, the women on the beach earnestly petitioned Finow to be allowed to take a last farewell of their dear and beloved mistress, which on being agreed to, nearly two hours were taken up in this affecting scene.

From this time Finow devoted his attention to the cultivation of the island; and the exertions of this truly patriotic chief were so far successful that the country soon began to promise the appearance of a far more beautiful and cultivated state than ever: nor did he in the mean time neglect those things which were necessary for the better defence of the place, and accordingly the fortress underwent frequent examination and improvements.

In the midst of these occupations, however, a circumstance happened which might have been the cause of much civil disturbance. It is well worth relating, as it affords an admirable character of one of the personages concerned, and shews a principle of honour and generosity of